

State, and you would believe, if you could only take the word of *such Sir Oracles*, that the Protestant Episcopal Church, had been the mother, the nurse, and the guardian of our Constitutional Liberties, and that education and popular instruction, had been the peculiar, and supreme object of her maternal care, from the beginning unto this day. Now we would just whisper a little friendly counsel in the ear of such bopraisers, that the less they boast of the services rendered to the cause of liberty and education, by the State Church—the more credit will they deserve, for consulting her real interest and honor. And we hesitate not to tell them, that in this respect, she will not bear for a moment, to be compared with her humbler, (not less meritorious) sister, the Church of Scotland, and we would warn such indiscreet eulogists, that if they provoke the further discussion of this question, which we have no desire to stir, we plodge ourselves to demonstrate, in the history, both of the past and of the present times, that, for whatever liberty Britain enjoys in our day, she is exclusively indebted to the Puritans and the Presbyterians—that education and liberty, have small thanks to render to the Protestant Episcopal Church, for her patronage. We are tendering very sound and wholesome counsel to such *Philippizing Oracles* as Solicitor Hagerman, when we recommend a prudent silence on these points, and caution him not to imitate the "dutiful Ham, in pointing the eye to the nakedness of a Parent, but rather like his brethren, to throw the veil of "expressive silence" over it, and seek for the sympathy of the wise, and well informed, by confining himself, in his panegyric hereafter, to what constitutes the real and sterling merits of the Anglican Church—the learning, the liberality, the eloquence, originality and power of her great divines, and the real services which she has rendered to her country, and mankind—in the general defence of christianity and of Protestantism—in the propagation of divine truth, at home and abroad. Willing to pay most cordially the fullest tribute, to the Church of England, on the score of her real merits, which, soberly speaking, are abundantly sufficient to secure her a high and lasting reputation in the christian world—we do think that she suffers much more than she gains, from *this* overstrained tone—and very frequently—most injudicious selection of the grounds—and topics—of panegyric. We shall content ourselves at present, with simply hinting to these officious and indiscreet admirers of what they seem so little to understand, that they would do well to sober down the feverish pulse of their admiration or vanity by keeping sight—when they happen to fall into this laudatory mood—of the incidental and not altogether trifling inconveniencies, which have been found inseparable from the practical working of the ecclesiastical system—so marvellously perfect in their eyes. We would impress upon their wisdom, a prudent temperance in extolling the merits of an establishment, which has embroiled and embarrassed the government successively, and not alightly, in England, Scotland, Ireland—and even in the Colonies, has engendered already some heats—and presents not one of the least formidable obstructions to the establishment of internal concord, and to the security of our connection with the mother country. Without being prepared to contend for an immediate or violent separation of Church and State, we are equally far from considering it as a demonstrated truth, that there is any advantage to either Church or State, in the Parent country—(still less in the Colonies)—from admitting ecclesiastics to have seats in the legislature or in the executive. We perfectly concur with Lord Godrich, (see Note A) that *they* would best consult the spiritual interests of the Church, and the good of the state—by an exclusive devotion to their clerical functions. In fine, we see nothing to alarm us for the safety of the constitution, or of the empire, should all the *lights—of mitered and aproned wisdom—of Right Reverends and Venerables—be withdrawn from civil and secular, to be purely concentrated in spiritual things.*